

Judaism

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Judaism.

"I am not come to destroy but to fulfil."

Modern Judaism.

Religious Divisions

Orthodox or Talmudic Jews,

including Observant Jews and those simply belonging to Orthodox Synagogue. Take their stand on Revelation (in which they include Old Testament and Talmud). Regard Nation as chosen witnesses of God's revealed Will to men. Wait for a Messiah to arise and gather scattered nation to Palestine. Opposed to National Movements that work by political means. "A zeal for God but not according to knowledge."

Reformed or Liberal Jews.

Retain modified form of Synagogue worship. Opposed to National Movement as tending to separation of Nation. Declare themselves no longer a nation but a religious community. Regard Jews as witnesses to unity of God.

Various Sects.

As Chasidim or Cabbalists in Russia. Karaites in Russia and the East stand by Old Testament and reject Tahnud.

Nationalist Movements.

- (1.) Philanthropic Colonising Movements to Palestine.
Non-political in method, the earliest, "Chovevei Zion."
- (2.) National Movements, political in character:—

(a) Zionism. "A return to Judaism before the return to the Jewish land" (*Heral*). Aims at acquisition of land in Palestine for future Jewish commonwealth, national and political.

(b) Jewish Territorial Association Works for national colonisation in any country.

(c) Jewish Colonisation Association. Aims at colonising in Mesopotamia.

History of Hebrews.

REGARDED
as a Nation among other Nations.

Pastoral Period.

Separation of Tribe from Semitic Race. Their sojourn in Egypt and contact there with great world religion and world civilisation.
Their oppression by Pharaoh and consequent revolt under Moses forming first step in development of Tribe into Nation.

Agricultural Period.

Wars of Conquest with inhabitants of Canaan and their influence on Israel.
Times of degeneration and anarchy.
Short time of unity of Kingdom with Jerusalem as centre.
Separation of Northern and Southern Kingdoms.

International Period.

Contact with great Nations surrounding Palestine.
Growth of Trade and International Politics.
Final conquest of Northern Kingdom by Assyria (721), and supremacy of Babylon over Judah (606).
Deportation to Babylon.
Return under Cyrus.

Patriotism.

National life concentrates round Jerusalem and its worship.
Growth of Hierarchy.
Contact with Hellenism develops on one hand fierce patriotism leading to revolt and time of national independence; on the other assimilating spirit of life and thought leading to weakening of barriers of separation between Hebrews and other nations.
Growth of literary activity.
Corrupting influence of Herods.

Historical Chart.

B.C.	TIMES OF	B.C.
2000	Patriarchs	2000
	AND	
1500	OPPRESSION IN EGYPT.	1500
	Exodus.	
	WARS OF CONQUEST.	
1000	JUDGES.	1000
	TIMES OF	
	Kingdom	
	AND	
	MESSAGE OF PROPHETS.	
	Foreign Supremacy.	
606	Babylon.	606
536		536
	Persia.	
332		332
	Greece.	
166		166
	JEWISH INDEPENDENCE.	
63	Rome.	63
A.D.		A.D.

Coming of Israel's Messiah.

"He came unto His own and His own received Him not."
"They crucified Him."



The Destruction of the Temple shatters the Symbol of the outward Unity of the Nation.
Israel's rejection of her Messiah involved rejection of her Vocation as a Nation chosen and trained to co-operate with God in the Salvation of the world.
The Missionary Vocation has passed to the Church.

Story of Israel.

REGARDED
as a People chosen to be Channels of blessing to the World.

Revelation of God as God of
Covenant.

Their separation from the corruption of other religions and degeneracy of other nations in order to keep the knowledge of God in its integrity.

Revelation of God as God of
Law.

Gradual revelation of vocation through chosen men and failure of people to realize and obey.

Revelation of God as God of
Righteousness.

Corruption of life and worship in contact with surrounding nations.
Message of Prophets, recalling to heart religion and loyalty to God of Righteousness.

Messianic Hope.

Loyalty to past strengthened after Exile. Growth of Synagogues and Study of Law.
Religious activity on one hand, intent on preservation and elaboration of past Revelation (Scribes); on the other, inspired by visions of Israel's future (Apocalyptic writings). Both tended to make of Law and Nation ends in themselves, and so, except by the few "quiet in the land," the true vocation of the people was perverted to a spirit of monopoly.

The Ideal Jew.

Contrast between
Israel's Vocation and Israel's Interpretation of Vocation.

Privilege entailing responsibility.	Privilege perverted to monopoly.
"In thee shall all the families of the earth be blessed." <i>Genesis xii. 3.</i>	"O Lord Thou hast said that for our sakes Thou madest this world. As for the other nations . . . Thou hast said that they are nothing . . . And now, O Lord, behold these nations which are reputed nothing, be lords over us . . . If the world now be made for our sakes why do we not possess for an inheritance our world? How long shall this endure? <i>II. Esdras vi. 54-59.</i>

The Incarnation
gave to the world

The Ideal Man,
the second Adam, the Ideal for man as man.

The Incarnation also gave to the world

The Ideal Jew,
the "Suffering Servant" of the prophet; one who should tread the path of service necessary in a sinful world.

The Cross
was the culmination of this path.

The Chosen Nation rejected their Messiah because He came suffering. They refused their Vocation, but they have not escaped the path of suffering.

